

Valley Women's Voice

MAY

A Chronicle of Feminist Thought and Action

1992

Across Borders: The First Central American Women's Encuentro

by Linda Mannheim and Liz Miller

At the beginning of the First Central American Women's Encuentro, Maria Teresa Blandon, one of the Nicaraguan coordinators of the event, told a room full of women from around Central America that a meeting wouldn't have been right, nor would a conference. This gathering had to be an *encuentro*. The word *encuentro* could be translated as an "encounter" or "finding," a gathering with more space for debate and creativity than a conference or meeting. From March 23-27, approximately five hundred women from Belize, Guatemala, Honduras, El Salvador, Nicaragua, Costa Rica, and Panama met in Montelimar to create something that, as one woman put it, "will serve as a platform for the women's movement, not just the next *encuentro*."

This *encuentro* was born during the 1989 Feminist Encuentro for Latin American and Caribbean Women held in Argentina, where women from Central America decided to hold a regional *encuentro* to begin a study of the women's movement in Central America, share history, and make women's participation in political life visible. National *encuentros* were held in each Central American country before the regional *encuentro*. In Nicaragua, the women's and lesbian/gay movements have found new political space and public invitations, because the national *encuentro* held on January 24th and 25th caused 800 women to register for 300 spaces.

Accommodations quickly had to be found for the unexpected participants, and a philosophy of "diverse but united" sprang from the event.

At the Central American Women's Encuentro held at Montelimar, Nicaragua, a former Somoza estate by the beach that was turned into a city of women for five days, chants of "A new woman, a new power!" could be heard continually. ICCO, a Dutch solidarity organization provided funding for the event, so participants didn't have to pay for room, board, or activities.

In the beginning of the *encuentro*, 36 workshops focused on the question of how "we, as women, live in Central America in the intimate, domestic, and the public realm." Workshops that focused on the intimate realm included topics such as abortion, lesbian sexuality, and pleasure. Workshops about domestic life included relationships between mothers and daughters, and domestic violence. Discussing how we live in the public realm were workshop titled "Art and Power," and "Black Women Today," and ones that asked, "How do the politics of non-governmental organizations contribute to women's power?"

Said one veteran of many academic conferences on feminism, "You can really tell the difference between a conference organized by academics and one organized by popular educators." The creativity used to deal with complicated and controversial is-



Women join lavender ribbons with one another at the beginning of the *encuentro* to show unity.

photo by Liz Miller

sues facilitated involvement and debate rather than alienation. For example, the workshop on abortion began with 25-30 workshop participants, who had widely differing views on abortion, calling out words that came to mind when they heard the word abortion. Some responses were: danger, death, necessity, responsibility, reality, and jail. Abortion is illegal throughout Central America. In Nicaragua, botched illegal abortions are the

most likely cause of death of women of child-bearing age, and were so even during the contrawar. Following a moment when women could see a written inventory of their responses, a play on a woman who has to seek an abortion was staged. Afterwards, there was discussion on the play. One woman said she liked the fact that, in the play, there was ambiguity about why the protagonist was

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500 Years of Native Resistance Continues

This article was sent to the Valley Women's Voice by Support for Native Sovereignty.

This year marks the 500 year anniversary of the Columbus expedition, which many governments and corporations are celebrating as "An Encounter of Cultures". The counter-movement to this, loosely organized under the banner of "500 Years of Resistance", seeks to counter the prevailing mythology about the Columbus voyages, and many people in Europe and the Americas are organizing cultural and educational events towards that end. The indigenous people of North America are survivors of a holocaust of immeasurable proportions. Re-examination of American history is a moral necessity for the U.S. as a whole, and a difficult thing for the individual. On the one hand, when many non-Indian people look at events of the past, they cannot help but acknowledge that what occurred was an atrocity motivated by racism and greed, and many people see cause for shame. On the other hand, we all know we cannot change the past, most of us like to think that given the chance we would surely do better, and furthermore most Americans have been led to believe that all these bad things ended with the Wounded Knee Massacre of 1890. Consequently, many people feel

there is little or nothing to be done about it now. If this examination of the past is going to have any meaning for the future, however, it is necessary to look beyond 1890 and also assess the fate of Indian people in the 20th century, which is nearly over, and about which most non-Indians know next to nothing. The Indian Wars did not end 100 years ago but have continued throughout this century in a more sophisticated form but with just as disastrous consequences for Indian people. A few general points must be borne in mind in any discussion of these issues. First of all, it must be remembered that treaties are the supreme law of the Land and they are made only between sovereign nations. The U.S. does not make treaties with individual states or minority populations. This is a fact often forgotten or trivialized

and this issue of native Sovereignty is at the heart of every traditional land struggle in North America. Secondly, when the reservation system was set up, Indians were pushed into the lands nobody else wanted because those lands were not arable or good for grazing.

In the 20th century it was discovered that most of the nation's mineral reserves (coal, shale oil, natural gas and, most importantly, uranium) lie under this undesirable land. So once again, Indian people found themselves in the way of progress. Which leads to the third point that the U.S. government has throughout the 20th century colluded with private interests, particularly the energy conglomerates, in order to violate every treaty made with the Indian nations and thereby get its hands on the little land these people had left. A central plank in

this strategy was the establishment of the tribal council system, which gave the appearance of Native autonomy but was in fact controlled by the Department of Interior. Tribal councils were opposed by most Indian tribes, but they are the only Indian voice recognized by the federal government and they are empowered to do nothing but sell or lease tribal land. The U.S. government has made it clear that it will stop at nothing to get this land. In recent years it has acted with particular ruthlessness at Big Mountain in Arizona and Pine Ridge, South Dakota.

Big Mountain is one community in the Black Mesa region of the Navajo Reservation where right now, today hundreds of Dine families (Dine is the traditional Navajo's name for themselves) are facing imminent forced removal from their homes on Indian land so that Peabody Coal can expand its Black Mesa operation, already the largest stripmine in the world. These people, who live in some of the last traditional Native communities in North America have been fighting relocation for the past 16 years. In 1974 Congress enacted Public Law 93-531, which mandated the relocation of 10,000 Dine people. This was supposedly done to



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POLICY STATEMENT

The *Valley Women's Voice*, a monthly feminist newsjournal, welcomes women's writings, poetry, graphics, and photography that reflect a feminist commitment to the empowerment of all women. The *Voice* provides a forum for women to share challenging and controversial ideas; vital information and resources; lively humor, rage, celebration, struggle; and an increasing awareness of and respect for diversity among women. We aim to communicate and strengthen bonds between women by making them visible in our pages.

The *Valley Women's Voice* is produced on a collective, consensus, volunteer basis by a group of feminists who disagree on as many things as we agree on. We often do not agree with all opinions expressed in the *Voice* by individual authors, but we accept responsibility for choosing to print everything in the paper.

Although we have created the *Valley Women's Voice* with fairly clear ideas about what we want this newsjournal to be, we also view it as an ongoing opportunity for all of us—readers and collective members—to learn more about ourselves, each other, and the many truths of feminism.

CONTRIBUTION GUIDELINES

The *Valley Women's Voice* welcomes letters, essays, narratives, interviews, newsbriefs, poems, short stories, cartoons,

graphics, and photographs. Written submissions should be 3 to 5 pages typed, double spaced. Your name, address, and phone number must be enclosed with all materials so that we may verify submissions and/or contact you to discuss any necessary editorial changes. A short biographical statement is also appreciated. An author who, for reasons of confidentiality, does not wish her name to be printed should indicate this when submitting items. Please enclose a SASE if you would like materials returned to you. The decision to print materials is made collectively, and all major editorial changes are made in conjunction with the author. However, we reserve the right to make minor editorial corrections to submissions for purposes of clarity and space constraints. Although we cannot afford to pay contributors, we do send a complimentary copy of the issue in which your item appears.

Send submissions to: *Valley Women's Voice*, 321 Student Union Building, University of Massachusetts, Amherst, MA 01003. If you have ideas for future articles, or are not sure how your particular interests and talents may add to the paper, call us and let's discuss the possibilities. Our number is (413)545-2436.

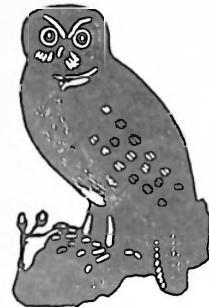
CALENDAR & ANNOUNCEMENT LISTINGS

The *Valley Women's Voice* would like to print announcements and publicize events

of interest to women. Listings are free and should be kept to 5 lines in length. (Items will be edited to fit space constraints.) Announcements for non-profit organizations will be given preference and additional space when it is available.

We request that Calendar listings provide the following information: name, date, time, and location of the event; cost of attending the event (sliding scale? work exchange?); the sponsor of the event and recipient of proceeds, if any; a statement about accessibility for disabled women (wheelchair accessible? ASL interpreted?); a phone number where inquiries may be directed.

Individuals and organizations may request that a photograph be printed along with a Calendar listing. A nominal fee is charged to cover printing costs. Only black-and-white photographs can be accepted. Due to space constraints, we may not be able to accept all photographs for publication, and preference will be given to non-profit organizations.



Letter to the Community

It's strange to think that this is May 1992 already. It seems like only a few months ago that we wrote the Letter to the Community for the May 1991 issue—which didn't go into the paper because of a production glitch. We thought about recycling our Letter of a year ago but decided not to put you through that. This issue is one that we're proud of (not just because we remembered the letter to the community). We have another excellent article to follow last month's on RU486 thanks to Linda Mannheim and Liz Miller who attended the First Central American Women's

Encuentro as correspondents for the *Valley Women's Voice*. We hope you enjoy this issue, because you won't see us on the streets again until July; that's when our **1992 Summer Fiction Issue** is coming out. We want to tell everybody to get and busy and write and send us your steamy lesbian detective adventures, your brilliant yet unpublished surrealist short stories, reviews of any good books you've read lately, as well as black and white line drawings, etchings, photographs, etc... We're dying to showcase local talent here, so please call us with any questions.

You may have noticed that the VWV has had a number of new advertisers in the past few issues. We'd like to welcome our new advertisers and thank them for supporting the VWV. Many thanks go to Emily for her successful ad campaign. Our quest for updated equipment continues. Right now we need: 1. a Macintosh mouse and 2. a laser printer. Does anybody have a Mac mouse that they would be willing to donate? On the second item, if anybody is knowledgeable about grant-giving institutions, could you

please send some information our way? Of course, if you have grant-writing skills or would like to develop some (this is an extremely useful ability to have), we would love to talk to you.

Our revised mission statement is still not ready yet, but Steering Committee is still busy with plans for the future. Right now is a very exciting time to be involved with the paper. Come see us. And if you don't, enjoy the first part of your summer anyway!

Sharon Herbert and Carol McMaster

As we were going to press, the report came in of the acquittal of the four white L.A. cops who brutalized Mr. Rodney King.
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Beyond the March: Expanding the Definition of Reproductive Freedom

by Sharon Herbert

On the weekend of April 10, 1992, The Fight for Abortion Rights and Reproductive Freedom: Sixth Annual Conference for Student and Community Activists took place at Hampshire College. This inspiring event, which was free and open to the public, provided an alternative to the mainstream agenda of the March on Washington, and the reproductive freedom movement would have been much better served if one million people had come to Hampshire College instead of chanting and picketing in George Bush's back yard. The conference began on Friday evening with an abortion speak-out and ended on Sunday with an organizing session for activists. The following is a description of the activities that took place on Saturday, April 11th, the longest day of the conference.

Sponsored by the Civil Liberties and Public Policy Program and the Population and Development Program at Hampshire College, the 6th Annual Conference provided a forum for the many voices and colors of the reproductive freedom movement to tell the tale of their particular and unique struggles. During the morning session, some 25 speakers (all women) of varying races, nationalities, classes and sexual preferences were gathered together in one room for three and a half hours of informative and dynamic speeches. The majority of the speakers represented work being done in the U.S. However, there were several women from other countries who described the reproductive freedom movement internationally.

Malgorzata Fuszara, an activist for abortion and reproductive rights in Poland,

spoke about the highly emotional debate over abortion in her country which was sparked by a draft act introduced to Parliament in 1989 to prohibit abortion and protect the "conceived child". This act has instigated grassroots women's activism and organizing to protect abortion, which is currently legal in Poland. Peruvian feminist Gabriela Canepa, who works with women and development and reproductive rights and health, discussed the state of reproductive freedom in Peru. In addition to abortion being illegal, less than 40% of the population has access to health services and, while 80% of Peruvian women don't want to have any more children, only 40% have access to birth control. Canepa also said that doctors who perform illegal abortions often rape their patients. Sundari Ravindran, founder and executive director of the Rural Women's Social Education Center in South India, defined Indian women's struggles for reproductive freedom as a "fight for another kind of society". She focused on population control as a central issue in India where the use of incentives to coerce women into using birth control or becoming sterilized is common. One tactic women are using in grassroots struggles is directly refusing population control and demanding the kind of birth control they see fit. Ravindran stressed the importance of women learning to understand and accept their bodies and being informed about birth control. Korean feminist Mi-Ok Bruining discussed international adoption as one more way the U.S. exploits "Third World" countries, in which babies are seen as a commodity to be traded. She stressed the importance of adoptive parents finding out how a child came to be put up for adoption,

warning that the children are often kidnapped and sold, not orphaned or abandoned. Bruining reminded the audience that having children is not a right many women have; it is a matter of money and privilege.

On a national level, speakers addressed the many different fights for reproductive freedom in the U.S. From the League of Indigenous Sovereign Nations, Gabrielle Tayac told of the abuses Native American women have suffered and continue to suffer at the hands of the U.S. government such as forced sterilization which has affected 25% of Native American women, and the dumping of nuclear waste on Native American land which has caused irreversible birth defects in many children. Citing the determination of Native American women, Tayac quoted a Cheyenne saying - "A nation is not dead until the hearts of its women are on the ground." Labor activist Mei-Chu Lui linked workplace issues and reproductive rights, stating that reproductive freedom includes women not being forced into jobs that have traditionally been considered "women's work". In addition, Lui said women who work are expected to "take the vow of chastity or of poverty" because there are few resources such as daycare, paid leave and flexible schedules offered to working mothers, making it either economically impossible for women to have children or to make ends meet with children. Amy Hasbrouck, of the Boston Center for Independent Living, addressed the issues faced by people with disabilities, such as being denied the right to express their sexuality and to have children. She spoke of the need for independent living, employment and educating people's attitudes about people with disabilities.

Liz Castro, Director of the Women of Color Partnership Program of the Religious Coalition for Abortion Rights, told of her program's efforts to broaden the reproductive rights agenda to include sterilization abuse, AIDS and HIV, and lack of health care, problems which disproportionately affect women of color. Norma Baker, Director of Northern Educational Services in Springfield, MA, spoke about how her organization works to empower African-American women, communities and families by giving them the tools they need to make better lives for themselves. She called upon the white, mainstream reproductive rights movement to incorporate all of the issues of women of color.

Heidi Dorow, lesbian and reproductive rights activist with ACT UP New York, defined her responsibility as an activist as asking for everything she is looking to achieve. She stressed that someone always loses when activists compromise in order to get one concession instead of all of their demands. Also from ACT UP New York, Tracy Morgan wondered about the role of lesbians in the mainstream heterosexual reproductive rights movement, citing that one third of women who attended the March on Washington were lesbians. Morgan called for lesbians to examine what it means to be an activist in that movement.

These are only some of the highlights of the morning session of the conference. A number of other activists spoke and their messages were equally as important and thought-provoking. (A type-written transcript

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The following is a partial version of a letter that was distributed at Hampshire College during the Fight for Abortion Rights and Reproductive Freedom Conference:

Women of Color Reproductive Rights Groups Speak Out Against NOW's Process for Inclusion of Women of Color

"It's not important what people say, it's what they do."

...Old saying borrowed from African American grandmothers.

Women of Color Reproductive Rights Groups fully support reproductive freedom:
REPRODUCTIVE FREEDOM: guarantees a woman's right to control her reproductive life...whether or not she believes abortion is an option that she would choose for herself. **Reproductive freedom** means that no government body or individual has the right to control or influence a woman's decisions with respect to her reproductive options, and it guarantees a woman's ability to exercise her rights. **Reproductive freedom** is basic to the lives of all women and girls. Historically, women of color, poor women, and young women have suffered the greatest attack on their rights. Recently, the Supreme Court agreed to hear the *Pennsylvania v. Casey* case which severely restricts thousands of women's- mainly poor, young and of color- access to abortion. Given the conservative majority on the Supreme Court, we believe *Roe v. Wade* will soon be overturned. For all these pressing reasons, women of color once again will be among the first forced to risk their lives if access to abortion is further limited. Consequently, it is important that we work together to ensure the passage of national legislation such as the *Freedom of*

Choice Act and the Reproductive Health Equity Act. We, therefore, re-confirm our commitment to fight to ensure that reproductive freedom maintains the right for all women- especially, poor women and women of color- to access safe, affordable, and quality reproductive services.

Women Of Color Reproductive Rights Groups' Issues with the National Organization for Women's (NOW) Leadership:

The most significant challenge that we face as a movement is to develop a united, broad based front which is truly representative of all women in this country. NOW's failure to include all women of color reproductive rights organizations represents a failure to recognize this challenge. NOW's leadership by not honestly and effectively confronting the issue of inclusion of women of color in the April 5 ...March for Women Lives has prevented broader participation of women of color in their leadership. This failure, therefore, limits the potential impact a united, broad-based women's movement could have on these issues. Historically, the relationship between women of color and the broader reproductive rights community has suffered due to the uneven power relationship between the long established reproductive rights organizations and the newly established women of color reproductive rights organizations. In spite of our limited resources, *Women Of Color Reproductive Rights Groups'* activities have been responsible for

the increased awareness and for the educating, organizing, and mobilizing of our communities. Had our participation been sought in an open and timely manner we would have been able to actively participate by bringing large numbers of our communities to support this issue. If NOW's leadership is serious about strengthening their relationship with women of color, not only our right to reproductive freedom must be respected, but our right to decide who our representatives will be- the right to self determination- must be respected.

NOW in planning for this March:

* ...failed to contact in a timely manner the designated leaders of women of color reproductive rights groups to conceptualize and plan for the March. NOW's failure resulted in the inability of women of color to be effectively included in the planning and strategy sessions.

* ...failed to seek input from all the existing national women of color reproductive rights groups regarding the selection of women of color speakers.

* ...failed to acknowledge the suggestion of women of color regarding the prominent placement of a Women of Color delegation in the March. Historically, women of color participants' placement has been done in a haphazard manner, usually placed in the back of the March, with our speakers scheduled to speak last which prevented quality media coverage.

* ...failed to properly consider the suggestions that we had given to them regarding limitations and caveats concerning our participation. Although in theory, NOW's president recognized the differences between Women of Color and NOW, and expressed a desire to do things differently; in practice, NOW failed to follow through.

Asian Pacific Islanders for Choice

Asian Pacific Women's Network,
LA Chapter

National Black Women's Health Project

National Coalition of 100 Black Women

National Latina Health Organization

Native American Women's Health Education Resource Center

The International Coalition of Women Physicians

Newsbriefs Newsbriefs Newsbriefs

EPIDEMIC KILLS MATAKO INDIANS: The focal point of a cholera epidemic that hit Argentina in February is the Gran Chaco, an area where many Mataco and other Indian groups live. This area has been devastated by indiscriminate deforestation and the communities living there suffer from lack of sanitary services and means of communication. The first person to acquire and die from cholera was a Mataco and five more cases were diagnosed in the same village. As a result, the provincial Government implemented strict military control along the border and physicians were allowed in the area only when accompanied by military personnel. The Mataco were intimidated and forced to attend the health post. The statements of the mass media blamed the acquisition and spread of cholera on the traditional Indian way of life, ignoring their historical situation of exploitation and racial discrimination. To protest discrimination against the Mataco and other Indian nations in Argentina, please write to:

President
Carlos Menem
Casa de Gobierno
Buenos Aires, Argentina
(Activists Mailing List 3-17-92)

NEW ARMED MOVEMENT OF WOMEN IN NORTHERN NICARAGUA: Over the weekend of March 28-29, a group called the Nora Astorga Northern Front emerged in the northern Nicaraguan city of Ocotal. The group is made up entirely of women and is currently receiving military training in the mountains. The Front's members include former soldiers, former contras, repatriates and cooperative members who decided to take up arms when recent negotiations with the government failed to meet their demands. The Front is demanding financing for a home for the elderly, nurseries,

a birthing clinic, free medicine and reforestation projects. A member of the Front's high command said that the women are "ready to do whatever it takes" to make the government address their demands. (*Nicaragua Solidarity Network Weekly News Update on Activists Mailing List 4-6-92*)

DISCRIMINATION IN POST-COMMUNIST POLAND: According to a study by two international human rights groups, women in Poland have been facing increasing discrimination since the end of communist rule in 1989. The study found setbacks for women in the areas of legal rights, freedom of association and especially employment. While the constitution guarantees equality of the sexes, one law bans women from taking jobs that are "particularly arduous and detrimental to their health" and another requires women to retire five years earlier than men, at the age of 60. Women now represent more than half the unemployed and are often discriminated against by the state-run employment agency which considers men the "prime" wage-earners. In addition, the Catholic Church is campaigning to ban abortion which has been legal since 1956. Anna Popowicz, the official in charge of women's and family affairs, was dismissed in February allegedly because she did not do enough to promote pro-family and pro-natality policies. (*Activists Mailing List 3-29-92*)

POLITICS STILL A MAN'S WORLD: According to a global survey conducted by the Interparliamentary Union (IPU), women are vastly out-numbered by men in the number of positions held in governments, parliaments and political parties. What a surprise. The IPU bases its survey on data submitted by 96 national parliaments. The report noted that women have the right to vote and be elected in all countries but Bahrain and Kuwait. Having the right to be elected

doesn't mean much when one considers the time lapse in some countries between when a woman could legally become a candidate and when a woman was actually elected. For example, in Australia this time lapse was 42 years, in Singapore, 36 years and in Senegal, 18 years. On a (slightly) more positive note, women accounted for nearly a third of the parliamentary count in Finland, Sweden, Guyana, Norway, Cuba and Denmark. Legislation in Angola, Argentina, Nepal and the Phillipines sets out to ensure women's participation in parliament and a system of reserved seats for women exists in Bangladesh, Nepal, Pakistan and Tanzania. (*Activists Mailing List 3-25-92*)

U.N. REPORT ON WOMEN: Another depressing one. A U.N. report entitled "The World's Women, 1970-1990" which contains 20 years of statistics on the roles of women in the work place, education, health, child-rearing, and leadership positions was released last month. The study found that although women work as much or more than men worldwide, they earn an average of 30-40% less. Women in the Soviet Union and Eastern European countries received closer to equal pay, but this step towards pay equity is now being threatened by the introduction of capitalism. For women in the western world, there are increasing death rates due to alcoholism, tobacco-induced diseases, motor vehicle accidents and violence. In general, women have lower mortality rates than men, however there are more men alive today than women. The study contributed this to women in some underdeveloped countries being denied equal access to nutrition, health care and other support. (*Activists Mailing List 4-3-92*)

WOMEN WITH AIDS UPDATE: According to Centers for Disease Control (CDC) statistics, there are 23,223 cases of AIDS among women in the U.S. The disease

is increasing among Latina and African American women; half of all women who have AIDS are African American, and Latina women account for over 4,800 cases. For women with AIDS in particular, it is difficult to access treatment and support, especially if they have to prove they qualify for Social Security disability coverage. Qualifying for this coverage means being diagnosed with AIDS according to the CDC's definitions which does not include many gynecological disorders associated with HIV, such as pelvic inflammatory disease and cervical cancer. The CDC is currently considering adding cervical cancer to their definitions. Meanwhile, many women die of AIDS without having been diagnosed and without having received government assistance. AIDS activists have charged that "Women don't get AIDS, they just die of it". The U.S. budget for AIDS research and education is a little under \$2 billion; the military budget in the U.S. is \$276 billion. (*Workers World Service 4-2-92*)

WOMEN WORKERS WIN UNION RIGHTS: Nursing home workers in Hibbing, Minnesota recently voted to join the United Steel Workers. Workers at the Golden Crest Nursing Home waged an activist campaign to win union rights because of their low wages and inadequate benefits. Beverly Enterprises, owner of Golden Crest, tried to stop unionization by offering incentives to workers who voted no. A second struggle for union rights in Crown Point, Indiana also met with success. After five months of organizing, workers at the Lutheran Retirement Home of Northwest Indiana also joined the United Steel Workers. The retirement home hired the union-busting law firm Seafarth and Shaw to break up organizing but church members sided with the workers and pressured the management to back off. (*Workers World Service 4-2-92*)

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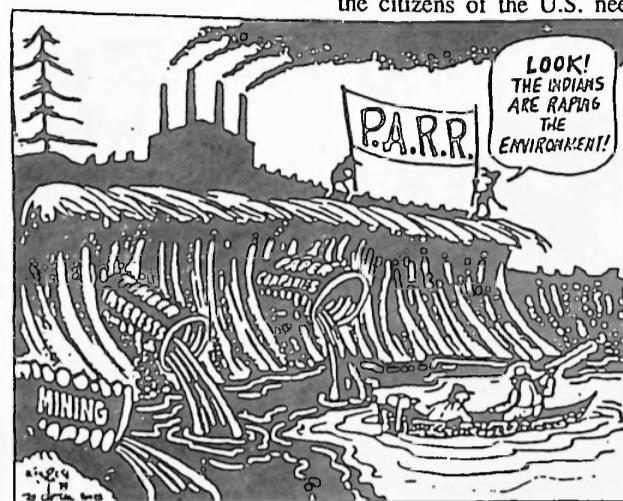
"Molecular biology is a field that is advancing very rapidly, and eminent biologists believe that within a period of 5 to 10 years it would be possible to produce a synthetic biological agent, an agent that does not naturally exist and for which no natural immunity could have been acquired... a new infective microorganism which could differ in certain important aspects from any known disease-causing organisms. Most important of these is that it might be refractory [resistant] to the immunological and therapeutic processes upon which we depend to maintain our relative freedom from infectious disease. ... A research program to explore the feasibility of this could be completed in approximately 5 years at a total cost of \$10 million."

THE GOVERNMENT HAS BLOOD ON ITS HANDS
ONE AIDS DEATH EVERY HALF HOUR

Continued from page 1

resolve a land dispute between the Navajo and Hopi, who have lived side by side for centuries but the dispute was a hoax, fabricated in order to secure title for the execution of mineral development leases on Black Mesa. PL 93-531 was itself the capstone on several decades of lies and legal maneuvers too numerous and complex to describe here. There also isn't space to describe the fate of the thousands of Dine who have already relocated, more than half of whom are now homeless, or the hardships and harassment endured by those who have chosen to remain on the land. Suffice to say that in 1980 the Fourth Russell Tribunal, convening in Rotterdam, ruled that PL 93-531 violated the Convention on the Prevention and Punishment of the Crime of Genocide as well as five other international human rights covenants. Nevertheless, it remains the law of the land. Relocation was supposed to have been completed by July 8, 1986. Things have moved slowly in part because both Peabody Coal and the U.S. government have maintained a public posture that none of this is happening, but things are coming to a head very quickly. The Bush administration wants it all wrapped up this year because Peabody Coal has negotiated some big deals with Japan which require immediate expansion, and the sale of this coal is expected to significantly narrow the trade deficit with the Japanese. So we have every reason to believe that the ax will fall for good in the summer of 1992, and the dramatic increase in harassment of people on the land last fall bears this out. The Pine Ridge Sioux Reservation in South Dakota sits on top of the largest uranium deposits in the U.S. Uranium mining has long been opposed by the traditional Lakotas but in the early 1970's Pine Ridge had a tribal council headed by a man named Dick Wilson who favored uranium development and routinely murdered or assaulted his opponents. This situation led the traditional Lakotas to ask the American Indian Movement (AIM) for help, which resulted in the occupation of Wounded Knee in 1973. In the backlash of the next three years, scores of Indian people at Pine Ridge were murdered and hundreds more were victims of violent assaults. The vast majority of these crimes have never been investigated. even

though the FBI had jurisdiction and maintained at the time its highest ratio of agents to civilians found anywhere in the country. The FBI was in fact providing Wilson's vigilante squad with intelligence about AIM members and an impressive array of military assault weapons because the federal police were massed at Pine Ridge for the express purpose of destroying AIM. This reign of terror reached a climax on June 26, 1975, when two FBI agents opened fire on an AIM camp near Oglala South Dakota, initiating a shootout in which both agents and an AIM member named Joe Stuntz were killed. Predictably, Joe Stuntz' death has never been investigated. In addition, on the day of the shootout, Dick Wilson was in Washington, DC illegally signing over one-eighth of the reservation for uranium development. The deaths of the two agents led to more terror at Pine Ridge and eventually AIM member Leonard Peltier was sentenced to two consecutive life terms for aiding and abetting in their deaths. He has spent the past 15 years in federal prison for a crime he did not commit, convicted and sentenced on the basis of evidence and testimony which the government acknowledged over a decade ago was false. Leonard was recently denied an evidentiary hearing in his latest effort to get a new trial, and there is now a renewed effort to get Congress to convene hearings on the matter. The two situations briefly described here reflect a pattern whose outlines can be traced all over the continent. The Columbus Quintcentennial is undoubtedly raising the issues of historical injustice and cultural genocide, but the issues are being raised with all eyes squarely on the past. Our crocodile tears will not help Crazy Horse and will do even less for his descendants. Reality



in Indian country today means nearly total unemployment and forced sterilization and forced relocation and malnutrition. It means having the highest rate of infant mortality and the lowest life expectancy. It means chronic injustice and political assassination. All these things are acts of war, pure and simple, and the citizens of the U.S. need to not only recognize that these things occur, but also recognize the degree to which they profit from their occurrence. This is especially true of people who count themselves

you can. If you plan to participate please send information about your activities to: Support for Native Sovereignty, P.O. Box 2104, Seattle, WA 98111. For more information about Leonard Peltier or to donate towards his legal expenses etc. contact: The Leonard Peltier Defense Committee, P.O. Box 583, Lawrence, KS 66044, 913/842-5774. To donate directly to Dine resisters at Big Mountain contact: Support For Future Generations, P.O. Box 22134, Flagstaff, AZ 86002. Another group involved in direct aid/direct action projects at Big Mountain is The Veterans Peace Action Teams, P.O. Box 743, Winslow, AZ 86047, 602/289-4460.

Authors: Mary McLaughlin (Seattle Leonard Peltier Support Group), Arthur Miller (Bayou La Rose, Red Knife Defense/Support Committee), and Pete Murney (Support for Native Sovereignty, Seattle Big Mountain Support Group)

In Massachusetts, contact:
Council For Native American Solidarity
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Despite the fact that the preceding article was co-authored by men, Editorial Board chose to include it, not only because we felt the information it contains is very important but also because it is information that will be excluded from other media. We also felt it was important not to silence the voice of the woman who co-authored the article. This article represents an exception to our stated policy of only publishing work written by women. We maintain the Valley Women's Voice as a newjournal of women's writing produced by women's work, based on our belief in the importance and necessity of creating a forum in which women's voices can be heard.

written by Karpinski from
New Left News Service

Don't buy into Hydro-Quebec

Hydro-Quebec is the utility company of Quebec. It is now in the second stage of a hydroelectric project which will eventually dam every river flowing into James Bay, the southern tip of Hudson Bay in Northern Quebec. This region is the homeland of Cree and Inuit people. Flooding has already affected 72,000 square miles; eventual destruction will include an area the size of New York, New England and New Jersey.

Stop the genocide of Cree and Inuit people: This project will bulldoze the homelands of 10,000 Cree and Inuit people. Mercury released from flooding has already made their staple fish unsafe to eat, and a majority have unsafe levels of mercury in their blood and breast milk.

No more destruction of the environment: This project will destroy the habitat of moose, caribou, wolverines, fresh water seals, beluga whales and hundreds of migratory bird species. The deforestation and decay of flooded vegetation will produce millions of tons of

carbon dioxide and methane, global warming gasses.

Don't buy into Hydro-Quebec: Massachusetts is involved because our utility companies are buying electricity from Hydro-Quebec. If Massachusetts residents refuse to foot the bill, we can help stop the destruction. We don't need this power. Utilities like Boston Edison have already shown that conservation and efficiency can fill our energy needs. If we invest at home, we provide jobs and revenue.

For more information, contact:

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(617)491-5531 (Cambridge)



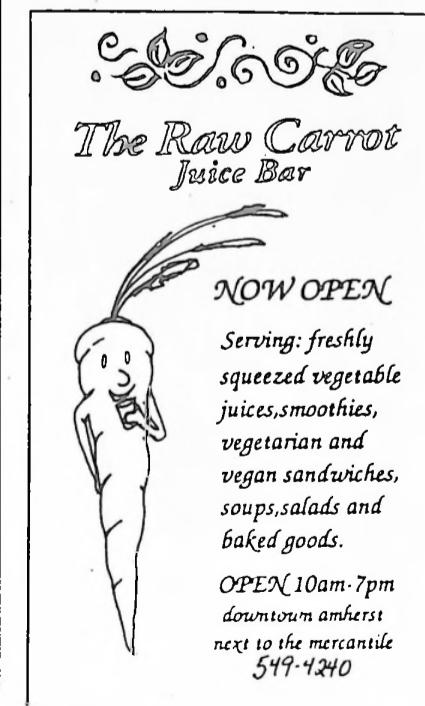
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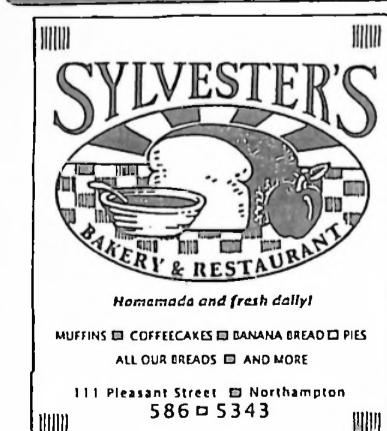


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Poetry

edited by Mary Drews



SWERVE

I use as a guide the truck ahead, which swerves.
 Lift me, please, above the weighted balls.
 How can the armless girl shampoo her hair, which she can?
 A jazz riff explores its territory. A woman gives up smoking,
 finds a new planet. Each painting spoiled by the figure in white,
 a self-portrait I suppose. Wilting flowers presume
 no lack of beauty. The additional can be supplied.
 Doreen, Doreen. Won't you let me touch your hair?

—Muriel Karr
 Mountain View, California

SISTERSELF

today
 your death
 was processed—
 my daughter wish.

envy—
 our contest
 for his gaze,
 is to commit the act.

come,
 i wish
 you'd join me;
 we'll shed the lies

and weave ourselves
 together again
 above his grave.

—Sheila Rhodes
 Northampton, Massachusetts

Centering

She sits
 At the center of her life
 Like a fat spider
 One limb outstretched
 To catch the slightest quiver
 Of offence
 By any who pass
 Then is left,
 Like that same spider,
 Either to swallow
 What she has spun
 Or abandon
 What is a way of life to her

—Eddena Christian
 El Monte, California

Dethroned

Choice was perpetrated upon your soul
 by the cultural quagmire,
 forever absorbing,
 quelled with your virginal girl-lust.

Upon the Puritanical Bed of Patriarchy you lay,
 limbs spread—come on, boys, make a wish.

They scream "action!"
 You attempt to scream,
 your Freedom of Speech abducted
 by hypocritical hands.

You seethe, You submit,
 You protest, You acquiesce—
 find the missing pieces
 to your puzzling paradox.

You become more alluring
 with each animalistic wail,
 more human
 with each dehumanizing sigh.

Oh, what anthropomorphic irony!

—Dawn E. Powell
 Amherst, Massachusetts

From Woman to Woman

The touch of your eyes
 draws me through inhibition,
 with its man made bars
 and floors of concrete,
 out
 onto sand and gravel,
 up to my ankles in freedom,
 and away from the bruising solidity
 of an unchosen catholicism.

Like a child on the beach
 I've run
 madly dodging waves,
 but wanting them all the same;
 baptized in man's embrace
 with no choice
 for years,
 I stilled myself and receded,
 in rhythm only with moon,
 until you:
 Like a quiet tidal wave
 across the room
 in a collection of breaths
 your eyes seem to say:
 go ahead,
 claim the ocean.
 Surge;
 from the inside out,
 be.

—Mary Osteen
 Citrus Heights, California

I to i

We never met
eye to eye
or I to i
but I remember you
I always will

You were a feeling
in my depths
sometimes controlling
creating a new self
sometimes corresponding
to the old

Perhaps I'd been waiting for you
planning
hoping
seeking part of a vision
the self I was looking toward

And yet
on the day when I discovered
you
residing in my womb
I cried out in fear
fear not of you
but of the world
we would have to share

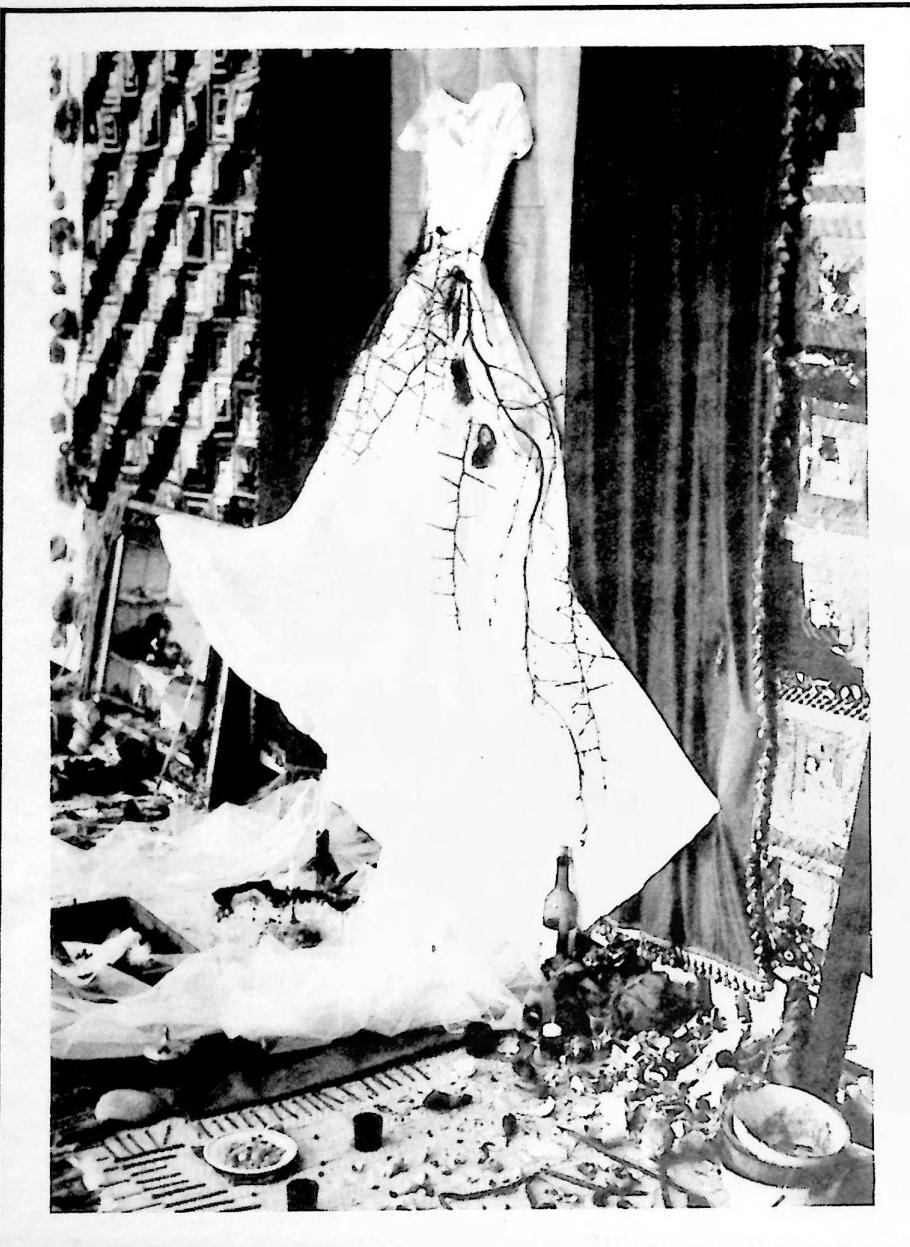
I wanted to see you
to know
your portrait
your sound
what you would love
and find
in this convoluted world

Shaking
I questioned
did I have enough?
Would I find myself
on a distant day
looking up to find
both of us empty?
That I had lost—I to i

We never met
eye to eye
or I to i
I closed my world
I locked you out
Nameless
you disappeared
without ceremony
without goodbyes

My silent tears
still wonder
what that day
might have held
had you and I met
eye to eye
I to i

—Debbie Connolly
Santa Cruz, California



from *The Marriage of Above and Below* by
Karen Dolmanish and Laura Zindell

photo by Traci Noone

Undergrowth

*Hiding legs and arms
in camouflage
You are covered thoroughly
with hopes of permanence,
unkept vines,
my green clinging.*

—Mary Osteen
Citrus Heights, California

ANSWER

There was no wreckage in the womb,
no crisis at the crib for Heavens sake!
There is simply and naturally
a female sailor in my heart

She's a sister hell-bent too!

Hell-bent on women who wear painted faces,
who wear long nails and obsession perfume,
who wear her out bitching,
who wear her out in bed.
Only the beat of an honest heart
is capable of fear of breaking
and how many times, times....

Hey—
I entered this world
with carefree certitude.
Cockless in thought
but riding a war-horse.
The world can stand by
shell-shocked or stagestruck

but I'll be somewhere else....

like slamming drinks with the dykes of West Virginia,
playing pool and smoking pot in the Gay man's domain.

—C. Payne Brunt
South Point, Ohio

HAVING KISSED

Having kissed numerous women in the dark
so they don't know me in sunshine near the horses,
I listen for men who clang in their brutish way.
Daring innocence I undress before you. Someone named me
waits in the wings where the space of hatred slips off
like the silken nightrobe. We speak the word forgiveness,
shifting the flat rock of earth
till loneliness goes limp; till my father sings
his awkward mistaken song in which I recognize
the masked man, his red hair fading.

—Muriel Karr
Mountain View, California

Continued from page 1

seeking an abortion, because there are so many reasons. Another participant spoke about her experience with seeking an abortion, something she said she had not spoken about before. The workshop then broke into small groups so each woman could answer, from personal experience the following four questions: "Who decides about your sexuality," "Who has decided about your pregnancies and the way you live," "How would you like to live out your sexuality," and "How would you like to live out your maternity?"

Open plenaries, which were to provide a way for participants to be informed about one another's workshops, also provided terrific entertainment. When women were asked to give summaries of their workshops in the most creative way possible, some responses included a rap song on black women and power, a socio-drama in which a campesina (rural woman) gets the audience to participate in a dialogue about domestic violence, and a socio-drama on domestic responsibility and the difficult demands of the "double day" that women who work outside the home are forced to contend with. It was clear to anyone participating in the intensive workshops all day that creativity and accessibility were what kept most women looking forward to the plenaries, while music by the Costa Rican women's salsa band ClarOscuro and a reading by Nicaraguan poet Daysi Zamora added to the activities at night. There was a great deal of emphasis on the importance of cultural expression and recognizing women artists as professionals.

"For the first time, we are developing a Central American feminist voice," said one participant. By midweek, the encuentro began to explore what shape and direction the women's movement in Central America could take, with a focus on power, democracy, and authoritarianism within the women's movement; whether a Central American women's movement should have autonomy, apart from a larger left movement; and what feminism is

in theory and as a political process. "Only from a clear feminist perspective will we be able to integrate ourselves into mixed organizations," said one woman. "It's not possible to be feminist unless you know your rights and your human rights," said another.

Integral to all this was a questioning of how feminism relates to race, class, ethnicity, and sexual orientation.

When women reported on specific conditions for women within their country, differences became evident. For example, women from Panama talked about the need for unity within their country during the aftermath of the U.S. invasion. Some Costa Rican women showed concern for lesbian issues, and also brought a video on incest called "Crimes of Silence." Women from El Salvador and Guatemala who were living as refugees expressed concern that attention be focused on hunger, health, and refugee issues, what they considered survival matters. Conflict on what constitutes a survival issue led some women to hope that connections between the issues discussed (lesbian rights, domestic violence, government repression) could be shown. One woman ventured to guess that, as long as women feel their own issues are being discussed and considered, they may be open to reconsidering other issues as their own. "It's not necessary to be black or indigenous to recover the struggle of ethnicity," read the statement from a lesbian group. "It's not necessary to have been violated to reject and condemn violation. It's not necessary to be a lesbian in order to demand a free sexual option. We acknowledge that there exist different options and preferences; lesbians, heterosexuals, and bisexuals, and for this we have the right to construct our own identity from whatever option, acknowledging that there exist different levels of consciousness that are revealed on a personal level through a range of attitudes".

The encuentro was one of the first events of its type in Latin America where



photo by Liz Miller

lesbians were welcomed and seen as an important part of the movement. There were workshops entitled "Lesbians and Sexuality," "Power and Lesbian Relationships," and "The Feminist Proposal and a Free Sexual Option." These workshops were attended by more heterosexual women than lesbians, which meant that while a lot of educational work on lesbianism took place, there was little room for lesbians to talk about their own issues. Most out lesbians were from Costa Rica or Nicaragua, although many women from other Central American countries stated their solidarity with lesbians. An international network is being set up to strengthen and build the Central American lesbian movement, and there was a proposal for a Central American Lesbian Encuentro.

For many women, the The First Central American Women's Encuentro was a success because they were able to make connections with other women, and although many points of controversy, such as reproductive rights and sexual orientation, were not re-

solved, the stage has been set for a regional women's movement. Most women decided they were not ready to close the debate on what feminism in Central America means. Commonalities and differences were discussed so frequently that facilitators often asked participants to be quiet in order to hear whoever was at the microphone. Said one facilitator after shushing everyone, "It is important that we know how to create our silence and break it as well."

Liz Miller is originally from Northampton and graduate d from the STEPC department at UMass. She now lives in Managua where she is a photographer and works for the Institute on Central American Development and Studies.

Linda Mannheim, a local writer, is currently a graduate student at UMass, earning her MFA in creative writing. She travels to Central America whenever she gets the time and money.

Continued from page 3

of the entire morning session is available for \$5.00. Videotapes are available for \$20.00. To order, write to Civil Liberties and Public Policy Program, Hampshire College, Amherst, MA 01002.)

The afternoon was devoted to two sessions of workshops with such various titles as "Leather, Latex and Lace - Safer Sex", "Constraining Pregnancy/Criminalizing Women", "Reproductive Rights Issues for Lesbians", "Violence Against Women", and "Reproductive Rights Issues in Different Communities of

Color in the U.S.". Although this part of the conference allowed the participants to focus in on the issues that most interested them, it also entailed choosing two workshops out of about ten. With all of the workshops covering important and diverse issues, this was a very difficult choice to make. The workshops, facilitated by some of the morning's speakers, tended to be a bit unorganized. With more structure and advance planning, the workshops could have packed more information and discussion into a shorter time period and perhaps allowed participants to

attend three workshops instead of two. This is not to say that the workshops weren't worth attending; on the contrary, they provided the opportunity to learn about and discuss various reproductive freedom struggles in a relatively intimate setting. Later in the evening, there was a staged reading called "Ain't No Man Dragged That Moon Down Yet". The reading was a project of Cultural Images Group which does political theatre with women in prison.

The conference was empowering and a bit overwhelming, in the most positive sense

of the word. It would've been even better if more people had attended and gotten a sense of the incredible size and diversity of the reproductive freedom movement. If one thing can be said to summarize the message of the conference, it's that the right to abortion is most definitely not the only issue and that we need to acknowledge and support women everywhere who are struggling for self-determination and reproductive freedom as they define it.

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Survivor's Circle is a space for women survivors of child abuse (sexual, emotional, physical) to share their thoughts, poetry, stories, resources, etc. If you know of a conference, workshop, or other event of special interest to survivors please let us know! We welcome submissions of all sorts. If you have any questions, comments, or suggestions please feel free to contact JC Tibbo at the VWV or at home, (413)253-9807.

If You Love Me

she lay still on her back for fear that He

would move

closer

His breath does not ease up

He is not falling asleep

She must move

OUCH!

oh how she loves Him.

OK, roll to the right

i need You

but i hate You

i love You as far as i can see... further.

He wants to touch her

He will die if He loses her grip

let me hold you

let me lay on top of you

Please, I beg you!

I have to smother you

Please don't breathe.

the physical touch is the pinnacle

of pleasure

of pain

of fear

It is fear

yet as pleasing as a hot bath in January.

if You love me
i will have to
touch You
I will hate You
i will desire You.

OK, that's fine
a drink, a glance
a friendly kiss
ambiguous
OK, that's fine
not too close
not too warm
light the match
just don't touch
it to my skin
OK, You can do
it
You can burn me.

GO GO GO before it's too late
move the flame closer to my
flesh
i want it
i can take it

STOP!

I will kill You
Don't move any closer to Me in this
bed!

Honey I'm hot
will You turn on the fan?
it is August you know

but what about love?
I thought we were in love
well it has to do with hands that touched
me
you see, ah,
no. never mind
Do You want to fuck?
i've been thinking about your body all
night
long.

it will be OK Baby
light a cigarette
your past has nothing to do with me.

oh, but Your body replicates His
and that
is why
i love You
believe me
it has nothing to do with your eyes
or your charm
You- Man
are my past
and my fear
and my love
forces me

to endure these bruises for nourishment.

-Amanda Cove

ANNOUNCEMENTS:

MARCH FOR THE CHILDREN so they may be free from sexual abuse. There will be a rally from 1 pm - 3 pm on Sunday May 10th in Washington, D.C. A march to the White House will follow, along with roundtable discussions later for those interested. Come speak out for legislation to better protect our children. Come help lobby in the U.S. Senate on Monday May 21st as well! A coalition of survivor and nonoffending parent groups are sponsoring the event. For info call Kitty Kruse @ (319) 354-7396 or JC @ 253-9807.

Lear's magazine's Feb 1992 issue devoted 30 pages to the topic of incest and childhood sexual abuse. Includes an interview with attorney Shari Karney, whose California-based practice specializes in incest and sexual abuse; a set of articles by survivor Heidi Vanderbilt which covers: courts, children, offenders, and recovery; child victims drawings; case studies; listings of state incest laws; and a short resource list. For a back issue send a \$5 check or money order to *Lear's* P.O. Box 420355, Palm Coast, FL 32142-0355

RESOURCES:

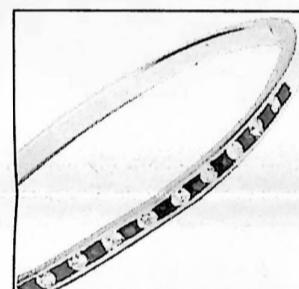
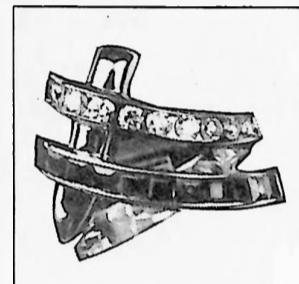
Jewish Survivors Network. Assists Jewish survivors of sexual abuse by putting them in contact with other survivors in the area, and by establishing an international newsletter. For info write: Hindy Robin Adelman, P.O. Box 1566, Philadelphia, PA 19105.

For Crying Out Loud. A newsletter for women survivors of child sexual abuse. c/o Survivors Newsletter Collective, 46 Pleasant St., Cambridge, MA 02139

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♀ The Witch's Bookshelf



by Peg Aloi

This issue should be out just after Beltane Eve, which would seem to be an appropriate topic for this month's column. Beltane, on May 1, is one of two very important fire festivals, the other being Samhain on October 31. Also called May Eve, or Roodmas, this holiday is usually celebrated the night of April 30, with festivities carrying over into the wee hours of May 1, hence the confusion over which day is the true holiday. Many people these days don't bother with "true" festival days unless they happen to fall on a weekend, instead choosing to perform rituals on whatever day is most convenient for the people being gathered together. Large, organized groups that hold public rituals often do this, although smaller, more autonomous groups will more often, I think, try to arrange to do things on the proper day.

So why does it matter? Well, maybe it doesn't. But, many, many years ago, before nine-to-five workdays and once-a-year vacations and electricity and birth control and irradiated vegetables, things were very different than they are today. Artificial light often got no brighter than a tallow candle or a torch, and so the sun and moon, being the principal sources of illumination, were revered as powerful and mystical presences, deities in many cases. Human society was centered on basic survival, and agriculture and hunting were the primary activities. If the crops weren't planted, tended, or weeded within certain time frames, the crops might fail, and people would starve. If animals were hunted at the wrong time, for instance conflicting with fertility or birthing cycles, the hunt might fail, and people would starve.

"Reading" the heavenly bodies often helped our ancestors make decisions about these basic matters of timing, weather and seasonal phenomena that governed their en-

vironment. This means that the positions of certain constellations or planets could offer them information about more earth-bound matters, like gardening. Astrology as most people know it today is little more than a pseudo-science, a frivolous, superstitious system of divination that doesn't even work half the time. But, just as we have lost our way walking on the earth, failing to attune to the seasons or let our bodies respond to deep, primordial promptings that make us human, we have also lost our innate sensitivity to the complex map of the cosmos.

Think about it: if you were alone in the wilderness for a week or more, would you know how to find true North? How to find water? How to keep warm or dry without special equipment? Which plants were edible? How to find your way if you got lost? Probably not. Basic survival skills often depend as much on how to read the sky as how to read the terrain beneath your feet. The last time I observed a lunar eclipse, I couldn't help but think that ancient peoples must have been frightened out of their wits when this happened. Maybe they thought the world was ending, or that the gods were angry, or that Mother Earth was expected to do battle with the Moon, winner take all. Of course, given their tendency to worship natural presences like the stars, trees, animals and planets as deities, ancient peoples enjoyed a profound spiritual connection to aspects of daily living that most of us, today, take for granted. To insure a bountiful harvest or a successful hunting expedition, ritual and magic were employed, involving chanting, drumming, psychotropic drugs, vision quests, spells, even sacrifice.

Our ancestors in West Africa obviously performed ritual in very different ways from our ancestors in Ireland; primarily be-

cause their vastly different climates indicate vastly different problems in agriculture. Thus the Druids leave a mysterious legacy of sacrifice and tree worship; the Picts were stolid warriors who sought visions; many Native American peoples placed great significance upon the wellbeing of their surroundings. And the races of people who originated much of what we associate with modern Wicca were very much attuned to a seasonal Wheel of the Year that kept them fed and warm, despite harsh weather conditions in Western Europe.

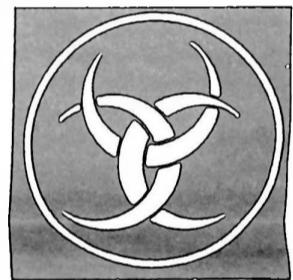
The image many people associate with Beltane conjures up people leaping over the flames of a fire on a hilltop, blessing the newly-sown crops, and honoring the Goddess with all forms and fashions of fornication in the fields, in the name of fertility but also to reaffirm the life-force that seems to be reborn in each of us, come spring. It also usually falls on or near a new moon. Why? Because the waning moon is the time for planting, for beginning, for allowing something the space to grow. This includes babies as well as plants. Fucking in the fields isn't only fun, it's productive as well. Some folklore states that heterosexual coupling performed on May Eve often ended in coitus interruptus, where men spilled their seed into the earth, allowing the crops to benefit and preventing pregnancy. So the true purpose would seem to be more pleasure and celebration than reproduction. Modern Pagans of all sexual preferences still find this holiday a most delightful one for reaffirming the beauty of our sexual beings.

This reminds me of a nifty phenomenon I have observed several times in my life. Whenever I am living a simple, non-stressful life, spending much of my time outdoors, and avoiding any artificial hormones or other

substances, something strange happens: my menstrual cycle, which is usually only regular in its irregularity, suddenly does something weird. It aligns with the phases of the moon. No matter where I was in my cycle, things seem to shift over the course of a few days, and I start bleeding on the full moon. Which means I am then ovulating on the new moon. Which is about as natural as family planning gets. It is also a truly magical experience, which seems to arise unbidden, but when I think about it I know I have been actually summoning this rhythm into my body, with dreams or other unconscious activities. Try this experiment yourself; avoiding prolonged exposure to artificial light helps, too. Note well, women and others: I do not recommend this system as a family planning method, despite its apparent accuracy. There are too many other factors involved.

Speaking of living a simple life and enjoying the outdoors, the annual Free Spirit Gathering is taking place in Maryland, June 18-21, including the Summer Solstice. This is a big, rustic gathering, with musical entertainment, men's and women's rituals, drumming and dancing, all the fun stuff you could want. Children are most welcome. Registration forms are due by June 1. For information and an application, write to: Free Spirit Gathering, PO Box 5358, Laurel, MD 20726-5358.

Until next time...Blessed Be.



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Dykes To Watch Out For



May 1

Performance: Plath: Poems in Performance—performance piece based on Sylvia Plath's *Three Women: A Poem for Three Voices*. (May 1, 2, and 3). \$4; \$2 students/elders. 8 pm, Mt. Holyoke College Lab Theatre.

Theater: Evening of One-Acts, by student playwrights and directors. Featured: "When I'm 64" by Catherine King-Devine, dir. Dedee Nugent, "What?" by Gabrielle Wagner; and "Vanilla, Cinnamon, and Dark Chocolate Brown"—based on poems by Black American women, 1746-1980, by Lisa Inman, dir. Ingrid Askew. \$1. Reservations: 585-3220 weekday afternoons. WC accessible (call in advance for assistance); scripts & flashlights

founder of the Boston Bisexual Women's Network and the East Bisexual Network, speaks on bisexual studies. Noon, UMass Campus Center 911. FMI call 545-4824.

Music: "Building Lesbian Culture: A Historical Overview," with Alix Dobkin—talk interspersed with wonderful songs. Alix came out as a lesbian in 1972 and has since devoted her life and career to the work of building a woman-identified culture and lesbian institutions world-wide. Free. 8 pm, UMass Campus Center 168C. FMI call 545-4824.

Film: "Apartment Zero," a young, reclusive film addict endures love at first sight. Stunnning and psychologically disturbing thriller. Free. 7 pm, UMass Campus Center 903.

May 9

Lesbian Liberation Rally: Sponsored by Lesbians for Lesbians, to be held on May 9, 1992 at the Northampton Center for the Arts. Lesbians encouraged to come to the rally after attending the Pride March, if they wish. Featuring crafts, raffles, entertainment, speakers, and music. 1-4 pm, with a concert by Alix Dobkin at 8 pm. Donation requested for rally. Concert: \$12 in advance, \$15 at the door.

1992 Pride March: The 1992 Lesbian, Gay, Bisexual Pride March will begin at noon at Lampron Park in Northampton, followed by a rally and speakers at Pulaski Park.

Conference: Comparative Science and Culture Conference: "Western Medical Science and Women," with Sylvia Marcos, psychotherapist and scholar, Mexico, and Ines Talamantez, Religious Studies, UCal/Santa Barbara. 1:30-3:30 pm, Mt. Holyoke College Dwight Auditorium Room 101.

May 29

Reading: Barbara Walker, author of *The Woman's Encyclopedia of Myths & Secrets* and other books, reads from her latest novel, *Amazon*. Open to the public. 7pm, Lunaria Bookstore, Northampton.

June 5

Concert: Linda Tillery with Julie Homi at Bowker Auditorium, UMass. 8 pm. \$8.00 students, \$12.00 general public, \$15.00 contributing. Tickets at: UMass Fine Arts Center, Food for Thought in Amherst, Lunaria in Northampton, World Eye in Greenfield, and CrystalWorks in Pittsfield. Wheelchair accessible, sign language interpreted. FMI call 586-8718.

Calendar



available at Box Office for hearing impaired. 8 pm, Smith College Mendenhall Center for Performing Arts, Theater 14.

Dance: "KIVA," collaborative dance work explores myths, stereotypes & personal images of Woman (May 1, 2, & 3). Reservations recommended, 549-4600, x228. \$7.50; \$4 students/elders/children. 8 pm, Hampshire College New Dance Studio.

Play: "Hot Buttered Image: How Does the Media Keep Us..."—multimedia performance art piece around body-image issues. (May 1 and 2). Free. 8 pm, Smith College Wright Hall Auditorium.

May 5

Lecture: A Room of One's Own. Virginia Woolf's book in the acclaimed video. For Women Only. 7:30 pm, Crones' Harvest, Jamaica Plain. FMI call 617-868-4785.

May 7

Lecture: Lesbian, Gay, Bisexual Studies Brown Bag Lunch Series. Robin Ochs, a

Lecture: "Free Leonard Peltier" and Other Native American Struggles—Lew Gurwitz, on the issues confronting Native Americans today. Free. 7 pm, UMass Student Union Ballroom.

Lecture: "Gender Ideology and the Biology of Sex Differences" with Ruth Hubbard, Harvard University. Free. 7:30 pm, Mt. Holyoke College Gamble Auditorium.

May 8

Reading: "Passage to the Old Ones," reading by Eclipse, author of *The Moon in Hand: A Mystical Passage*. Women only. 7:30 pm, Lunaria Bookstore, Northampton.

Dance: Join the DESPURADOS for an evening of two-stepping and line dancing. A benefit for the Counseling Program of The Everywoman's Center. Tickets are \$5, available at the EWC in Wilder Hall at UMass, Lunaria Bookstore in Northampton, Food For Thought in Amherst, and World Eye in Greenfield. FMI call EWC at 545-0883

May 14

Meeting: Called by undergraduate students in Women's Studies at UMass for undergrads to strategize on dealing with racism in the curriculum, the faculty and the student body. Location: Campus Center, room TBA. 11:30 am.

May 16

Dance: DJ Sarah will play dance music (no country mix), "tush push" instruction 8:30-9 pm for country enthusiasts, games & puzzles for time-out. The space is accessible & chem-free. Proceeds from the \$4 donation go to the Child Assault Prevention Project. Dance 9 pm-midnight, Methodist Church, 16 Court St. in Westfield. FMI call Cynthia, 562-2626.

May 22

Reading: Janet Aalfs, Chaia Heller, and Susan Stinson, three members of the Valley Lesbian Writers Group read poetry and prose. Women only. 7 pm, Lunaria Bookstore, Northampton.

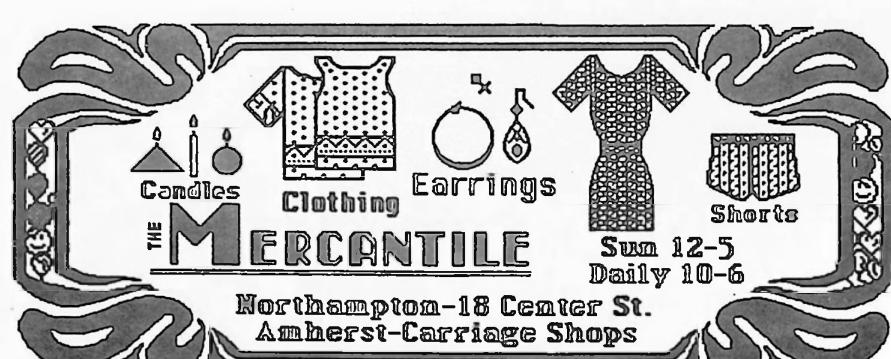
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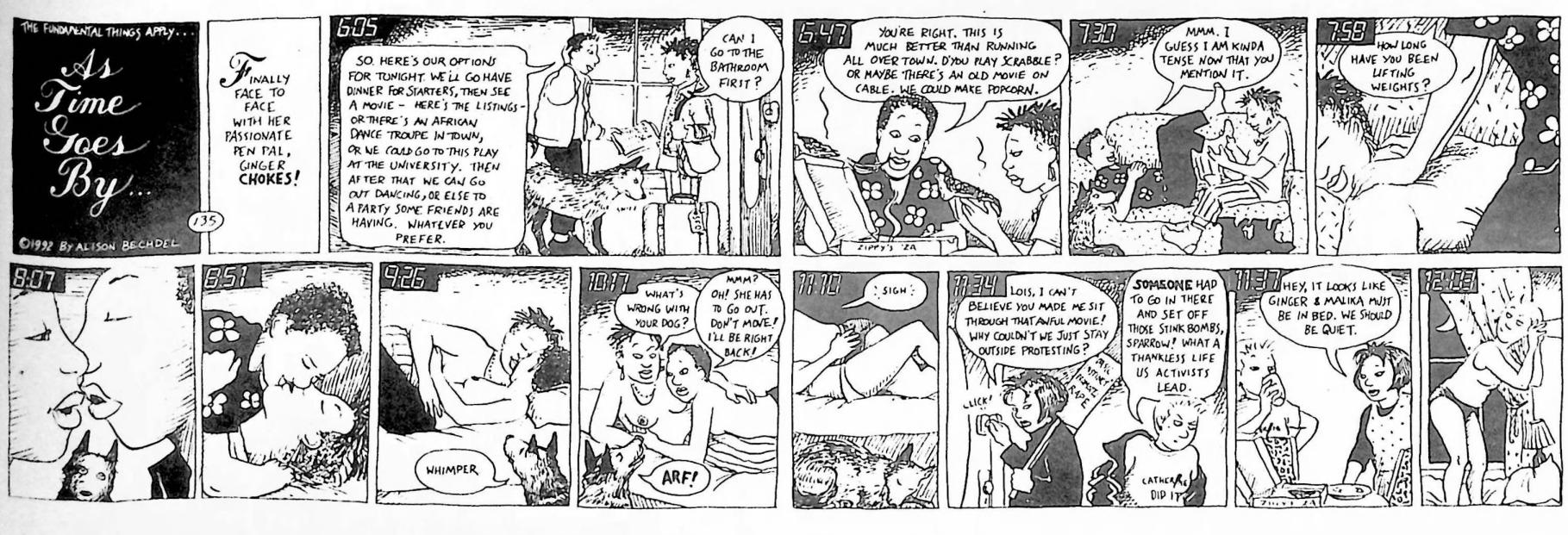
Fourth Annual East Coast Lesbians Festival: Music, art, comedy, theater, private lake, comfortable cabins, fabulous food. Margie Adam, Alix Dobkin, Sue Fink, Justina and Joyce, Pam Hall, Suede, Zoe Lewis, Erica Wheeler and much, much more. Write to: Particular Productions, 279 Lester Ave #3, Oakland CA 94606 (510) 763-9228.

Orange male cat, 9 months old, born in wild, needs permanent (non-smoking) loving home for extra-special attention/care. Playful but shy w/people. OK w/other cats. Call 256-8244.

Lesbian looking for woman-only apartment in Northampton. Call 549-7174.



Dykes To Watch Out For



Job Opportunity: Necessities/Necesidades, an organization for battered women, seeks qualified bilingual (Spanish/English) applicants for the position of Direct Service/Shelter Coordinator. Latina preferred. Starting date: May 18. Application Due: 5pm, May 7, 1992. Send cover letter and resume to N/N, 16 Armory St., Northampton, Ma 01060. FMI call 586-1125.

Lesbian, Gay, Bisexual Community Center: Plans are still underway to start a LGB Community Center in Northampton, to provide accessible meeting space for social, political and self-help groups serving the lesbian, gay, bisexual and sexual minority communities. The project group has been meeting monthly, with the goal of moving the project toward non-profit status and considering a structure for running the center on a permanent basis. Volunteers and new members are eagerly welcomed. Meetings are the first Tuesday of each month, 7-9 pm, Unitarian Church Basement, Northampton. If you can't come to the meetings, but wish to contribute time or money, call Amy at 586-6684, Karen at 585-5895, or David & Jeff at 586-6817; or write L/G/B Community Center Project, P.O. Box 60051, Florence Station, Northampton, 01060-0051.

The Everywoman's Center: The Counselor/Advocate Program of the EWC provides 24-hour support, advocacy, information and counseling to victims of rape, incest, battering, sexual harassment and other forms of sexual assault. All services are free, confidential and available to survivors and their significant others in Hampshire County or the five-college community. Call 545-0800. Or come by 8 am - 5 pm Mon-Fri, Nelson House, 513 East Pleasant Street. ***** Spring/summer hours at EWC's main office are Mon-Tues-Thurs-Fri 9-4 and Wed 12-4. Counseling walk-in hours are Mon & Thurs 12-1:30 pm. Call-in hours are Mon-Tues-Thurs 10-11 am & Wed 2-3 pm. Individual & couples counseling are available by appointment. All EWC services are available to women free of charge. Call EWC at 545-0883.

Exhibit: "Drawing the Line," an exhibit of photos of lesbian sex, taken by artist Susan Stuart, ranging from least to most controversial; viewers are invited to write their comments on the wall. Through May 18. \$3 suggested donation. At Thorne's Market's APE gallery. FMI call 586-8251.

Conference: "En/Gendering Environmental Thinking; a Symposium of Scientists, Scholars, Strategists & Community Activists." Does our culture's conception of masculinity and femininity affect how we think about the environment? The conference will examine the place of women in such areas as: lead poisoning, urban gardening, appropriate technology, sustainable agriculture, agro-forestry, reproductive hazards in the workplace, military pollution, free trade, pollution prevention and corporate environmentalism, indigenous peoples' environmental movements, ecofeminism, as well as the role women play in environmental organizations. May 20-22 at MIT, Cambridge, MA. FMI call 617-253-8844, or write Women's Studies, 14E-316, MIT, Cambridge, MA 02139.

Women's Tour of Nicaragua: The Women's Empowerment Project of the Wisconsin Coordinating Council on Nicaragua (WCCN) is leading a delegation of individuals interested in sharing experiences and learning with Nicaraguan activists in the areas of reproductive rights, health, domestic violence, employment, child care, and gender issues. Activists and members of women's organizations from throughout the U.S. are

Announcements



invited to participate, June 13-21. The approximate cost is \$1400, including all travel, lodging, translation and food expenses. WCCN is also planning other tours to Nicaragua in September, 1992 & January, 1993. FMI call 608-257-7230, or write WCCN, P.O. Box 1534, Madison, WI 53701.

Conference: "Sisters in Struggle: Women's Alliances for Change." Focuses on the devastation wrought upon Native peoples, the enslavement of the African people, and the colonization of the Third World; highlights the need for ongoing networking among women's and other progressive groups, & alliances based on recognition of differences in class, race, nationality, ethnicity, age, ability, & sexual preference, among others. Panels on Colonialism, Feminism & National Liberation; Socio-Political Context of Violence Against Women; Political Economy of Women's Health & Reproductive Rights; Women and Labor Organizing; Women & Development in a Changing World; and Politics of Identity and the "New World Order." Conference speakers come from both the activist and the academic communities. Also all-day cultural fair. May 2, at Barnard College in New York City. Call 212-385-2222.

Support Group: Battered Lesbians—free Boston-area and North Shore support groups for women currently or formerly experiencing physical, emotional, sexual, or economic abuse by a woman partner. Call the Network for Battered Lesbians at 617-424-8611 with a safe number and times to reach you. (Voice answering machine; TTY response available).

Conference: The Third Women's Policy Research Conference: "Exploring the Quincentennial: The Policy Challenges of Gender, Diversity, and International Exchange," organized jointly by the Institute for Women's Policy Research and the College of Arts and Sciences at The American University. This celebration of diversity brings together researchers, policy makers from the private and public sectors, and advocates from different backgrounds to present a feminist and multicultural vision of the quincentennial of Columbus's "discovery" of the Americas, while providing a better understanding of the factors that shape women's lives. More than 75 speakers will present their work. Registration is \$75. May 15-16 at The American University, Washington D.C. FMI call 202-785-5100.

Lesbian Garden Surplus Giveaway: It's been a hard year for low income lesbians. The plan is for lesbians with gardens to grow extra fruits and veggies. At harvest time, there will be 3 distribution points for dykes with extra produce to drop it off, and lesbians who are unemployed or on low/fixed incomes can pick it up. Distribution points will be Greenfield, Boston, and Northampton/Amherst. For dates and locations, see *The Lesbian Outlook* April issue or call Sidney Spinster at 413-773-0888.

Conference: "Detoxing Silence," Addressing the Root Causes of Substance Abuse Among Gay & Lesbian Adolescents & Adults—for social service professionals. May 13, 8:30am-12:30pm, Mt. Marie Conference Center, Holyoke. FMI and brochure call 413-253-2822.

Cape Pride March: The Cape and Islands Coalition for Lesbian and Gay Issues and Concerns is planning the 3rd annual Cape Cod and the Islands Gay, Lesbian and Bi-

sexual Pride March for Saturday, June 27, 1992. Participants will gather on the Hyannis village green at 10 am, and the march will step off at 11 am. A rally, with speakers and entertainment, will be held on the green from noon to 2 pm. Previous marches in Hyannis have drawn large crowds of religious fundamentalist protesters, and a large queer turnout is important to make a clear statement of pride and unity. FMI call 508-362-2799.

Coalition for Social Change: People interested in developing a resource manual for low-income women in the Northampton area, please call Jean Kelly at 584-9676.

Volunteers Needed: The Welfare Advocacy Group, based at Western Mass. Legal Services in Springfield, is putting together a volunteer outreach program to help homeless families who are being illegally denied of their right to shelter by the welfare department. Volunteers will be trained; shifts will be 4 hrs/wk with reimbursement for child care. The only requirements are dependability & commitment to the effort, though some knowledge of Spanish is a plus. Please call Western Mass. Legal Services at 1-781-7814.

Conference: The 3rd Annual Women in the Trades Conference will be held at the Radisson Hotel in Cromwell, CT on June 13. The conference is primarily directed towards women who are currently in or who are interested in entering the trades & other occupations which are considered "nontraditional" for women; educators, advocates & employment & training professionals are also welcome. Cost of one-day conference, including lunch, is \$15; childcare will be provided upon advance request. FMI contact The Permanent Commission on the Status of Women at 203-566-5702.

Substance Abuse: LifeCourse Counseling Center needs volunteers interested in putting together a spring workshop on the issues of substance abuse prevention in the lesbian and gay communities. FMI call Rick at 253-2822. A lesbian ACOA group meets in Amherst on Tuesday evenings. FMI call 253-2822.

Women's Hiking/Camping: The 13th Annual Women Outdoors National Gathering will take place June 5-7 in Peterborough, New Hampshire. Enjoy a weekend of workshops, hiking, climbing, ropes course, canoeing & more in the company of women from the Northeast & beyond (\$90-\$110). Women Outdoors is a national women's group with very active chapters throughout Massachusetts & Connecticut. Except for one part-time employee everything is done by volunteers. All events are for women by women. FMI about the Gathering write to Deb Johnson, 217 Dunham St. #1, Southington, CT 06489. FMI about membership & other ongoing local events, write to Women Outdoors, Inc., P.O. Box 655, Amherst, MA 01004-0655, or call Michele at 586-0562.

Moved: "Dykes, Disability & Stuff Quarterly"; The Disabled Womyn's Project; Jewish Lesbian Daughters of Holocaust Survivors Book Project; & Lunatic Fringe (Lesbian Psychiatric Survivors) have all moved from their Boston home to P.O. Box 8773, Madison, Wisconsin. "Dykes, Disability & Stuff Quarterly" is a publication for Lesbians with disabilities & health issues; the Quarterly encourages discussions of access and of attitudinal & architectural barrier removal; they routinely offer six media choices as means of access to their subscribers. FMI

about the Quarterly & subscriptions, write them at their new Wisconsin address.

Artists with Disabilities: Resources for Artists with Disabilities has been helping professional artists with disabilities for the last four years, through exhibitions, panel discussions and a video documentary, "Women Artists Disabled." This group handles hundreds of requests for information and referrals from artists. Your tax deductible donation will make possible their continuing support. Write to Resources for Artists with Disabilities, 77 Seventh Avenue, Suite PhG, New York, NY 10011-6645.

Call for Submissions: Sage: A Scholarly Journal on Black Women is soliciting essays, personal narratives, interviews, and documents for the following upcoming issues. Religion Issue: on religious & spiritual experiences, deadline September 15, 1992. FMI write to Sage, P.O. Box 42471, Atlanta, GA 30311-0741.

Live Music Project: UMass radio station WMUA 91.1 FM announces the Live Music Project, airing weekly on Tuesday evenings 7-9:30 pm. The program provides a vehicle for the presentation of all genres of live music, either local or visiting performers. Listeners have the opportunity to see the performances as they are being pre-recorded for broadcast. The Live Music Project will review submissions by any performer wishing to submit music. Call Ami Bennett at 545-2876, or write Ami Bennett, Director, Live Music Project, c/o WMUA, 102 Campus Center, UMass, Amherst, MA 01003.

Golden Threads: The 6th Annual Golden Threads Celebration will take place June 26-28 at the Provincetown Inn in Provincetown, MA. Golden Threads is a worldwide social network of Lesbian women over 50, and women who are interested in older women—no Lesbian woman is excluded. The celebration will include a banquet, dancing, sing-alongs and rap sessions. FMI contact Christine Burton, Golden Threads, P.O. Box 3177, Burlington, VT 05401-0031.

Women's Writing Workshop: The Flight of the Mind Summer Writing Workshops for Women will take place July 26th-August 2 and August 31-September 7 in the Oregon Cascades. Workshop leaders include some great women writers. FMI write The Flight of the Mind, 622 Southeast 29th Avenue, Portland, OR 97214.

Meeting Times: Kaleidoscope, a group for older lesbians, gays, bisexuals & friends meets 1st Mon. every month at 6:30 at Bangs Community Center, Amherst; FMI call Corrie at 525-2188 Queer Nation meets every Wed 6-7 pm (all queers welcome); and ACT-UP meets every Wed 7:30-8:30pm—both groups meet at Bangs Community Center. TELL, Therapy Exploitation Link Line, a support group for victims of sexual assault by therapists, clergy or health care professionals, meets the 4th Fri of every month at 7 pm; FMI call 549-1183. TRY, a resource & referral center for birth parents, adoptees & adoptive parents, meets the 3rd Sun every month at 2 pm & 3rd Wed every month at 7 pm; FMI call 584-6599.

Honor the Earth Powwow: On Sat. August 1st and Sunday August 2nd 1992, at the Tri-County Fairgrounds in Northampton. Native American dancers and drum groups with over \$13,000 in prize money to be awarded. Public is welcome to come and see some of the finest Indian craftspeople and artists from across the country. Adults--\$5, children--\$3, under 5--free. No drugs, no alcohol. (To register for dance or drum competition, proof of tribal affiliation may be requested.)